2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

771
527 may possible have been originally clan or totemistic
293 signs.

Among the Ainu all the objects so represented are
264 first worshipped and then killed and eaten. Some of
782 the flesh is eaten raw and the warm blood drunk.
771 There seems to be some special virtue attached to drinking a little of the blood, which is caught in a vessel when the animal or bird is killed at the feast. Indeed, so much is thought of this that whenever the Ainu send me by post, as they sometimes do, a portion of bruin's flesh after he has been sacrificed, some of the blood is invariably sprinkled on the inside wrapping. The meat is always nicely wrapped up in sacred fetish shavings as well. No doubt the flesh is good but I can never bring myself to touch it. I thank them for their kind thought.

In my very early days here it was no uncommon thing for me to see such living creatures as I have mentioned, even poor little sparrows, kept in cages to be used in sacrifice at the proper season. By eating such, the peculiar powers and special virtues of each were supposed to pass into the communicant. To keep one of these in a cage was to be sure of great good luck, only the creature must be very carefully attended to or evil would, it was supposed, befall its owner.

766
782 On a certain occasion it was necessary for me to pass through a village where there was a great and mighty wailing for the dead going on, accompanied by a noisy bacchanalian feast. The whole village was mourning and many had come in from miles around to assist, each bringing dumplings or *saké*. "What is the matter?" I asked. "Oh, the little cub has died," was the reply. It was a death feast, for the "dear little mighty one" had died. Its flesh was not to be eaten as it would have been had it been properly killed, but its head would be set up on high at the fetish place as a relic to be gazed upon and worshipped. A very elaborate funeral was being given it. Its spirit must be thus mollified

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

and propitiated. It must be sent away with much *saké* and many dumplings (made of millet and rice, in this instance) and so be persuaded to give its ancestors a good account of its treatment while upon earth. And in the other world, taking the essence of the viands then offered, it was to make another feast for those gone before. Thus, then, the village mascot had died, and yet it lived. And now for the story of my present.

A short time ago a Japanese farmer, 60 years of age, came with a friend and asked if I would try to take away a big hard lump he had growing over his ribs, for he did not like to undergo the operation his doctor proposed. He was afraid he would not get over it. My treatment was successful, so that happily he was soon quite himself again. And he was very much rejoiced. Shortly afterwards he sent me by a friend a beautifully carved kite which he had done himself. It was a thank-offering to me for what I had done for him. I thought it was a very quaint gift, and made inquiries as to what it meant. I was informed that the farmers of his district often made these things for themselves and special friends as talismans. To keep such would be sure to bring good luck. And so my farmer thus wished me happiness and prosperity. This is how I came by my mascot.

It will be remembered, no doubt, that just as Admiral Togo was about to attack the Russian fleet in the 38th year of Meiji, a hawk came and settled on his flagship. This was taken as a great good omen and sent a thrill of joy and confidence not only throughout the navy and army but through the hearts and homes of the people of the whole Empire. I was here in Sapporo at the time and saw the result. The incident braced the people with courage, strengthened their will, and inspired them with assured faith and hope. We know what the result was. The enemy fleet was sunk. With this incident in mind I can well understand the old man's meaning.

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

846 This private ceremony is called *Rera-oshiraya* and means, "Moving back to the hearth." And this is just what it is, for she now resumes her household duties.

271 783 Water is a great symbol of purification with them and is much used. A short time ago I came across an instance of it, in which I had to participate. It was this. As I was riding along a road quite near the sea, I came to a small fishing station. Just a little way back, I saw that the Ainu had put up a small temporary lodge and that some kind of function was going on. I dismounted and went to see what it could be, for I knew all the people about the place. On coming near, [766] I found that a young man I had known from infancy had been drowned, and the people had gathered together for a religious ceremony. Each person, as he or she drew near to the corpse, rinsed his or her mouth out and washed the hands. Having done likewise, I was escorted to the head of the dead man and asked to sit down. Upon sitting, I made my salutations to the deceased first and then to the assembly. That finished, we had a free and easy talk about the accident. When all was over I got up and departed, first once again washing out my mouth with fresh water, and then rinsing my hands. This was my purification.

846 Said I to the chief one day; "O Chief, whatever can be the matter with Mr. So and So. He looks extremely forlorn and miserable. As I was passing his house I took a peep inside, and there he was sitting by the fire wrapped up as though he were either sick or had the whole world resting upon his shoulders. He looked like misery personified. I went in and sat down for a minute or two and asked him what the trouble was, but he would not tell me."

"Ah, ha, ha," laughed the Chief. "His wife has had a baby!" "Dear, dear," replied I, "What a misfortune! And so he is miserable because another youngster has arrived, is he?"

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

by the mourners, are broken before they are laid in the grave with the corpse; a few boards are then placed over the body, and earth is thrown over these till the ground is level again.

The grave is generally so shallow that the body is only a few inches underground—sometimes not more than four inches. The body lies flat on its back. Close to its head is erected a monument. For men it is the trunk of a tree, about six feet in length, from which the bark has been peeled off, and whereon certain ornamentations are cut. A short branch is left on one side. The top of the tree-trunk and the end of the branch are cut either in the shape of a lozenge, a hexagon, or a semicircle; and a hole is made through it. At the branch end, the cloth-earrings or the head-gear of the deceased are hung and left to decay.

Women have simpler graves; they are flat instead of round, and are cut into the shape of a canoe-paddle. The chief of a village has a more elaborate tomb than others if he has been liked by the villagers. At Raishats, on the Ishikari River, I saw a really imposing monument put over the grave of the chief who had recently died. It was of very large size, and well carved—in the same patterns as those shown in the illustration. Its chief peculiarity was that the body, instead of being covered by earth, was covered by what appeared to be a canoe or "dug-out" turned upside down, the bottom of which had been laboriously carved. On each of the two sides, at the head and foot of the grave, was stuck into the ground a wooden blade twenty-one inches in length, resembling in shape the blade of a sword. Each of these four blades was carved alike, and had a strange design resembling the number 88. Whether a meaning is attached by the Ainu to this design I cannot say, and the curious circumstance, as my readers will remember, through which I came into possession of one of these blades, did not permit me to ask many questions on the subject. I often wondered whether it meant that life begins, goes its way round, and ends where it began? It is more likely, though, that no meaning whatever is attached to those lines, for such

WOODEN BLADE.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

deep thoughts would hardly harmonise with the Ainu philosophy—such as it is. The Ainu do not stop to mourn or pray or trouble themselves about a grave when the body is once buried. Those who have touched the body wash their hands in a tub of water which has been brought for the purpose; afterwards the water is thrown over the grave and the tub is smashed. The Ainu seldom visit their graveyards except when some one has to be buried. They hate their dead to be disturbed, and nothing makes them more angry than to know that a stranger has been near their burial-ground. When a man is dead they try to forget all about him and his doings, in which they generally succeed to perfection. This naturally is not conducive to anything like continuity in the history of the country, and may partly account for their having none. Moreover, none of the tombs bear the name or the mark of the person to whom it was erected. Tombs of children are of similar shape to those of adults, only smaller in size. When carrying the dead—or, as we should say, going to a funeral—the Ainu put on their best clothes, and when the burial is over they all get helplessly drunk to make up for the loss of the departed friend.

To leave this somewhat grim subject and to return to every-day art, it may be well to mention that the designs for embroideries differ in no way from the wood-carvings. They are often more accurately finished, owing to the greater facility of materials, but the lines and all the characteristics of the patterns are the same. In the tattoos the lozenge pattern and bands are the two more commonly used. The Egyptian cross is sometimes met with (☓), and also a kind of reversed *fylfot*, or *svastika*. Moreover, the St. Andrew's cross with an additional line is not uncommon (✕). In the present volume this is all I have to say on Ainu art. I may, however, add that their ornamentations could not be more primitive, but their frequency on weapons, clothing, implements, and graves shows us that art, though not understood by the Ainu, has a certain fascination, which, in their ignorance, they cannot explain. They know art without knowing what art means. Certain lines and simple designs which are familiar to them appeal to their taste, else they would not ornament all their articles with them. But this does not show any great intel-

HEARTH AND HOME

342 In the construction of the Ainu roof, the main, and so far as I can learn, unique, feature, is the pair of tripods known as stretch-
[192] ing wood (*ketun-ni*). The word *ni*, which means tree or thing of wood, here indicates poles or posts.[1] Plate X, fig. 4, shows a rough model of the *ketun-ni*. These remarkable tripods render the roof extremely stable and are well suited to the need for a central hearth. The design of the Ainu roof is anything but primitive, and having regard to the simple materials used is the most ingenious known to me. It is stable in violent storms and has proved resistant to earthquake shocks. The high pitch of the roof prevents excessive accumulation of snow, under which I have seen Japanese roofs fall in. It bears a heavy thatch which sheds the rain. It is high enough to be almost beyond the reach of sparks and takes most of the smoke, which escapes at one or other end of the ridge. The smoke from the central hearth is, however, sometimes almost intolerable unless one is sitting on the floor. Formerly, when the Ainu owned the forests, wood was stored till dry, but now green wood is mostly used and even that is scarce.

[177] The roof is still so highly venerated that even when a Japanese type of house is built the old-style roof is sometimes retained, though younger Ainu prefer a flat ceiling, which is more suited to the use of stoves or braziers.

[353] The dwelling-house is a single room partitioned by matting as required. Formerly there was either a built-out or a lean-to shed (*shem*) which formed a porch protecting the house entrance from direct wind and rain, and was a place for storing such things as a wooden pestle and mortar for grinding grain. Here unweaned
● [766] babies were buried, and the mother's tears would fall with milk
[775] pressed from her breasts. The infant soul is still generally believed
[776] to be cared for by Kamui Fuchi until it enters its mother's womb to be reborn.

[556] In the past Ainu houses had no doors, but in the doorways of
[784] the well-to-do a specially strong mat was suspended. The Apa-sam
[776] Kamui on either side of the entrance guarded the house against

[231] [1] When hunters put up a temporary shelter they used a tripod frame over which they stretched deer or bear skins. This was also called *ketun-ni*. In
[173] legends (*uetchere*) two kinds of house are spoken of, the *yara chisei* which was
[174] covered with bark and the *poro ketunchi chisei* (large *ketunchi* house), which was covered with skins. Munro points out that this supports his hypothesis, that the tripod represents a survival of the tent of the ancient nomadic Ainu. —B.Z.S.

DEATH AND BURIAL

774 There is a distinction between *ramat*, which as we have seen is
775 spirit or spirit power, and *tukap*, ghost; at least, most of the elders of my acquaintance deny that they are the same. *Tukap* (literally 'double-skin') is an appearance which may be caused by the *ramat*[1] of the person concerned, but is usually put down to *turenbe*, the two kinds of influence, good and bad, responsible for human behaviour. The good influence accompanies the personal *ramat* to the place of the ancestors, so that the ghost nearly always comes from the bad influence. A ghost is very rarely seen by anyone when awake, but may appear in a dream either to convey a message from a departed spirit or to bring some intimation from Kamui Fuchi or another important *kamui*. The *ramat* of the sleeper may then go forth and undergo strange experiences. When it returns the sleeper
[828] wakes; if it fails to return he dies. It is therefore dangerous to arouse a sleeper suddenly; he dies if his soul is not at hand.

775 When an Ainu was killed by another or committed suicide, his
674 soul was supposed to harbour a grievance, and this might be mani-
762 fested in the appearance of a ghost, in a 'bad dream', or more often
828 in spirit possession (*rai kamui shikare*). Paralysis and rheumatism were generally attributed to a cantankerous dead person. Smallpox,
787 the most dreaded of plagues, though chiefly inflicted by Pakoro
753 Kamui, was, as we have seen, also thought to be due to the action of lost souls, tragically compelled to accompany the spirit which had destroyed their bodies.

776 On the other hand evil spirits might attach themselves to the dead body, to its soul, or to the evil influence, and work mischief.
775 A sign said to be specially ominous is the erection of the penis
[826] after death. In the case of a young man who was found drowned
[766] the condition is said to have persisted for two days after death.
[783] In such a case the body was purified, and the trusty *shutu inau kamui*, made of elder, requisitioned to ward off further attacks.
766 Formerly the body of an Ainu dying by accident was buried near the place where it was found. A tent of matting was made on the spot, but the funeral service was performed in the house.

000 The following is a description of funeral customs and rites

[1] According to some Ainu, human souls become either *ramat* or *tukap*. The soul of a good-tempered man becomes *ramat* and goes to the other world, while that of an ill-tempered man becomes a *tukap* and haunts this world, harming the living. According to another opinion, however, these supernatural beings are to be distinguished from human souls (Chiri, *Classificatory Dictionary of the Ainu Language*, Vol. 3, p. 686).—H.W.

DEATH AND BURIAL

764 broken or severely damaged before leaving the house; the others are now broken before being placed in the grave.

● 766 When a pregnant woman died, before the grave was filled in an 843 elder or an old woman performed a rite called *uko-ni-charapa* (to- [184] gether opening out). The abdomen was cut with a sickle to allow the soul of the infant to escape. In the north, I am reliably informed, it was pierced with a needle.

695 Before the Meiji Era, a suspected murderer was confronted with the body of his alleged victim in the open grave, and after an adjuration to the dead was compelled to undergo trial by ordeal, dipping his hand six times into boiling water. Other tests are said to have been drinking an infusion of tobacco or six large cups of plain water. Should there be no scalding or vomiting, the accused was acquitted.

764 For aged Ainu it is still customary to line the grave with matting, 178 even when a coffin is used. The upper edge of the matting is detached and folded over the coffin as the mat is, or was, over the body. Relatives, the nearest of kin first, take a handful of the earth dug from the grave and drop it in, and the other mourners then do the same. This is called *toi-toi a uko-chupo*, in this district (earth earth thus together replacing).

After this rite the grave is covered. At Shiraoi, in the second decade of this century, I saw a grave lined with matting with a sort of roof. The carrying-pole laid along the top served as a ridge-pole, and boards connecting it with the sides enclosed the grave, which was then covered with earth.

764 When the grave has been covered the stake which was driven into the bottom soil to make a hole for the insertion of the grave- [789] post is removed, and the latter is set up. Then follows the purifica- [783] tion of the grave from evil spirits or their malign influence, *toi-a epiru*. This is done by brushing with switches, but to make assurance doubly sure the magically potent *ihema* root, cut into small pieces, is thrown over the grave from near the grave-post. In other circumstances it is often chewed and spat out, the force of expulsion adding to its efficacy, but it would be dangerous to spit over the dead.

764 778 *The Ritual of the Grave-post*

[184] [532] Learned elders regard the grave-post (*kuwa*) as an ancestral *shutu inau*. Formerly, in the north, posts up to 1 foot in diameter with